Kneeling to GOD,

At Parting with Friends:

OR THE

FRATERNAL Intercessory CRY Of Faith & Love:

Setting forth and Recommending the Primitive Mode of taking Leave

By J. Danforth, Pastor of the Church of CHRIST in *Dorchester*.

1 Thes 5,25. *Brethren Pray for Us.*
Col. 1.9. *We do not cease to Pray for You.*
1 Sam. 12,23. *Moreover, as for Me, GOD forbid that I should SIN against the LORD, in CEASING to Pray for You, &c.*

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The Dedication.

TO THE RELIGIOUS, CAN
DID, AND FAVOURABLE AC
CEPTANCE, AND PATRONAGE
OF THE VERY HONORABL
WILLIAM STOUGHTON,
ESQUIRE, LIEUTENANT GOVER
NOUR AND COMMANDER I
CHIEF &c.
AS ALSO, OF THE HONORABL
THOMAS DANFORTH, Esq
ONE OF THE CHIEF JUDGES &
AND OF THE REST OF HIS MA
ESTIES HONORABLE JUDGE
COUNCELLOURS, AND JUST
CES, IN THIS PROVINCE : A
ALSO, OF HIS FATHERS, AN
BRETHREN, IN CHRIST J
SUS, THE REVEREND MIN
STERS OF THE GOSPEL, I
THE CHURCHES IN *NEW-EN*
LAND : AND LIKEWISE, OF
THER LIVING AND LATEL
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SIGNALIZED INSTANCES, YEA PATTERNS, OF A TRUE, GENEROUS, PUBLICK SPIRIT, THAT HAVE ALSO APPEARED, AND ARE YET TO BE FOUND, AMONG OUR WORTHY MERCHANTS, GENTLEMEN, AND OTHER CHRISTIANS; [*WHOSE* ZEALOUS OBLATIONS OF PRAYERS, CARES, PAINS, COUNTENANCE, AND INFLUENCE, UNTO THE SPREADING OF THE GOSPEL, AND INLARGEMENT OF THE KINGDOM OF CHRIST; AND OF ADDITIONAL MAINTENANCE, TO SOME GODLY PREACHERS, IN SOME POORER PLACES, IS GONE UP FOR A *MEMORIAL* BEFORE GOD;] THE UNWORTHY AUTHOR [A SENSIBLE AND DUTIFUL OBSERVER OF THE WORTHY DEEDS, THAT THE SOVERAIGN, AND EFFECTUAL GRACE OF GOD, HATH INABLED YOU TO DOE, BOTH

The Dedication.

FOR GOD, AND FOR HIS HOUSE; BEING BY THE CALL OF THE DIVINE PROVIDENCE UPON A SUBJECT, THAT CALLS FOR SUCH PATRONS, AS STAND NEEREST TO HIS THRONE OF GRACE; AND BEING BROUGHT UPON THE PUBLICK STAGE, IN A DIFFICULT TIME, BY UNGAINSAYABLE IMPORTUNITY;] HUMBLY, AND PROPERLY, RECOMMENDS AND DEDICATES THE FOLLOWING MEMORIAL FOR PRAYER.

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Kneeling

Kneeling to GOD at Parting with Friends

ACTS 21. 4, 5, 6.

And finding Disciples, *we tarryed there seven days, Who said to* Paul, *through the* Spirit *that* he should not go *up to* Jerusalem. *And when* We *had accomplished those days, we departed, and* went our Way, *and* They *all brought us on our Way, with Wives and Children, till we were out of the City: And* KNEELED DOWN ON THE SHORE AND PRAYED. *And when We had taken our Leave, one of another, We took Ship, and They returned Home again.*

Honorable, Reverend & Beloved in our Lord Jesus Christ.

A Great part of Sacred Scripture is *Historical*: No part Unprofitable. *Precepta Docent; Exempla Movent.* Examples are *Powerful* Preachers. The barrenest Ground in Scripture

bears the richeſt *Mines*; Nor can a Child of GOD fall into ſuch a *Caſe* or *Strait*, as for a plentiful *Relief* whereof, this wonderful Treaſury and Store-houſe is unprovided; So Adorable is the *Fulneſs* of the *Scriptures*.

To make an Experiment hereof, I have produced *this Text* at *this* Time, when we are upon taking our Leave of ſundry of our dear Brethren, *Miniſters* and other *Chriſtians*, now ready to depart from us, unto *divers Places*, upon the Service of the *Kingdom* of *CHRIST*; Nor am I altogether without hope, that it may prove a *Word in Seaſon*, and uſeful, at leaſt, to inſtruct us in ſome conſiderable part of our *preſent Duty*; although between our Caſe, and the Caſe in the Text, in ſome particulars, there be no *Compariſon*, or *Parallel*.

Our Text is a ſmall Paragraph of the Hiſtory of *Paul's* Adventures: He had been a *Perſecutor*, Acts 9 1. but now is a *Propagator* of the Goſpel: and through Soveraign *Goodneſs* He is choſen and made a Firſt Rate Veſſel to bear *Chriſt's* Name before the *Gentiles* far and near. Yet Rectoral Paternal *Holineſs* will ſhew Him how great things he muſt ſuffer, himſelf, not from *Others* only, but from *Chriſtians* alſo, *whom* He had made before the Subjects of Sufferings. 'Twas not enough that an Uncomfortable Contention had parted *Him*, and his Comfortable Companion, *Barnabas*

nabas, that Son of Conſolation, [Acts 13. 1, 2. & 15. 39, 40.] But, when, after a large Circuit, (being called by the Spirit from one place to another) He is now bound, in the *Spirit*, *to go to Jeruſalem*, (Acts 20. 16, 22, 23.) Behold! the Diſciples at *Tyre*, ſaid to *Paul*, by the *Spirit*, that He ſhould *not go up* unto *Jeruſalem*. What a perplexing exerciſe was this to the mind of *Paul*! And doth the *Spirit* indeed firſt *Bid*, and then *Forbid*? Doth he ſay *one* thing at *Miletum*, and *another* thing at *Tyre*? I ſuppoſe it not: But that when the *Holy Spirit* certifyed Them of the Bonds and Afflictions which *Paul* muſt endure at *Jeruſalem*, [as He had before-hand, and did afterwards alſo certify *Paul* and other *Saints* of the ſame, Acts 20. 23. & 21. 11.] then the Diſciples at *Tyre* did [as did the Diſciples at *Cæſarea*, Acts 21. 12.] *by their own Spirits* endeavour to diſſwade Him from this Adventure. Thus, as our Bleſſed LORD Suffered affliction from the irregular fondneſs of *Peter*. Mat. 16 22, 23. So *Paul* ſuffers no ſmall perplexity from his Chriſtian *Friends*, who having a clearer ſight and diſcerning of his *Danger*, than of his *Duty*, and knowing but in part, did very ill to intangle the Sacred *Text* of the SPIRIT, with their ignorant and fallible, though well meant *Commentarys*.

Our Text ſhews us the Renowned Apoſtle

of

of the Gentiles at the famous Sea-port City of *Tyre*: And in this ſhort Hiſtory, we may Conſider,

[1.] His *Arrival at Tyre*: Amplifyed with the Narrative of ſome Rarities that He met with there: [*And finding Diſciples*:] The *beſt* of men in the *moſt* of places; Lo the good Seed, long ſince ſprinkled upon th *Tyrians* by the LORD Jeſus, is ſprung up un to a comfortable Harveſt: Diſciples that cannot *find out* one another, nor confort together have Shipwreckt and loſt one moſt noble *fa culty* and property of Diſciples of CHRIST.

[2] *His Continuance there.* He ſtays long enough to enjoy one Sabbath with them: Hi other Work would allow no more; The Deſires could be ſatisfied with no leſs: Who the *Spirit* urgeth to haſten to *Jeruſalem*, Pa can't be content to linger at *Tyre*.

[3] *His Departure thence*: Illuſtrated.

[1] From the *Averſion* of the *Tyrians*, o account of the Suffering which the Holy Spi rit had ſhewed them that *Paul* would be expo ſed to at *Jeruſalem*. [*They ſaid to him, by th Spirit, that He ſhould not go up to Jeruſalem*] [that is] *except he would hazard his Life.* An *Elliptical* Expreſſion; But, to be interpre ted by Clauſes, in this Hiſtory of *Paul's Tr vail's*, preceding and following it; as oth *Elliptical* Sentences (of which both *Teſt men*

ments have good ſtore) uſually are: ſo 1 Sam. 23. 12 *They will deliver thee up*; it is to be underſtood, with a *Subauditur*, [If thou continueſt there.] Gen. 30. 27. *I pray Thee*: his meaning is; *I pray thee, Tarry with me.* Pſal. 109. 4. *I prayer*, Our Tranſlation reads it with a ſupply of the Verb, *I give my ſelf unto Prayer.* So in many other places.

[2] From the *Reſolution of bleſſed Paul* and his Companions, manifeſted by the Effect of it; (*And we Departed.*)

[3.] From the Admirable Conceſſion, Submiſſion and Condeſcenſion of thoſe *Exemplary* Chriſtians manifeſted in their moſt affectionate and encouraging *Attendance and Aſſiſtance* afforded to the *Apoſtle*, all along his way through the City, and until he went Aboard the Ship [*They all brought us on our way, with Wives and Children, till we were out of the City.*] Thus,

¶ When our Brethren ſee their Call clear, to adventure upon any hazardous Deſigns for the Goſpel; 'Tis but a *Chriſtian* Duty to *further* them, and help them, in the *beſt way we can*: Yea, ſuppoſe ſome particular Enterprizes, upon which they are reſolvedly, and by Adviſe of many, bound forth, and their Removals, on the account thereof, may not be, at the preſent, perfectly in all points agreeable to the opinion and inclination even of ſome of their Brethren that have the *Spirit* of *God*; yet

All that have the *Spirit* of *God*, Men, Women and Children, will, and ought unanimously to strengthen their Hearts and Hands in their *God*, & to promote the *Work* of the *Lord* that is under their Hands.

[4] It is illustrated and set forth by their *Prayers* at Parting. [*And we kneeled down on the Shore, and Prayed*, &c.] *Behold!* the very place where, and Posture wherein they made their Applications to the Great *God* of the Sea, and of the Dry Land, taken notice of by the *Holy Ghost*, and put upon Everlasting Record. *Verily, now*, unto the Believer that Realizeth the *Omnipresence* of the LORD, all the World is *God's House*, and every Place as an House of Prayer, a Temple for Spiritual Worship: And in every Place, if his Heart hath but a Sacrifice ready, he hath a Glorious Sanctifying *Altar* at Hand, and a *GOD* too, that hath respect to *Him* and to *His Offering*. His humble Heart is not nice or squeamish at all about the place, and he can *Kneel* on the *Sand*, as well as *Stand* in the *Temple*, before the *Lord* his Maker. He knows, God looks for *outward* Profession, as well as *inward* Subjection, and Devotion; outward signs, as well as inward sense; the KNEE as well as the HEART; and by the Mercies of God, He is ingaged to present his *Body*, together with his *Soul and Spirit*, an Holy *Sacrifice* to the Lord. *Rom.* 12. 1.

But

But from their Affectionate and Devout Prayers at their last Parting, we may gather this DOCTRINE.

¶ **That the very best thing that Disciples of Christ, at taking leave one of another, can do one for another, is to turn their Cases into Prayers.**

I shall endeavour by the Lords Help, to demonstrate this Doctrine from these three Considerations

1. That 'tis the best we can do, in that it is most highly Lawful, and always possible and practicable.

2. In that it is as Needful as Lawful.

3. In that it is the most powerful and successful of any thing that we can do.

First of all, It is most **Lawful** and **Possible**. We have *Precept*, *Promise* and *Example* to convince us, that we may Lawfully as well as Possibly turn one anothers Cases into Prayers. *I exhort* saith *Paul*, by the *Spirit*, 1 Tim 2. 1. *that Intercessions be made for all men*, [He intends not the Damned, nor such as have Sinned against the Holy Ghost:] *All men* that Christ *Offers* His Blood and Benefits unto, *we ought to offer* our Prayers for them; see *verse* 4, & 8. But especially, we may and must Pray, with and for the Brethren. *Jam.* 5. 14.

14, 16. *Pray one for another.* Although we are unworthy of liberty to make Petition for *our selves*, yet the Grace of *God* allows, yea injoyns us to put in requests for *others* also. *Moses*, and *Samuel*, and *Daniel*, may speak a good word for *all Israel*: & the Debt of Love to *Jerusalem* is to be discharged in the lawful and current Coin of Prayers. Psal. 122. 6. *Pray for the Peace of Jerusalem*, They shall prosper that *Love Her*. If we are for *Examples*; Look we to our Father *Abraham*, The first thoughts of *Parting with* his Son, are full of Prayer; *Oh! that he may Live in Thy Sight*, Gen. 17. 18. *Isaac* and *Jacob* part with Prayers. Gen. 28. 3,4,5. So *Israel* and His Sons. Gen. 43. 14. *God Almighty give you mercy*. So *Job* and his *Friends* part friendly with Prayers and Sacrifices offered up at the Parting. Job 42 8, 9. And this was *Paul's Custom*. The Shore of *Miletum* was Sanctified with his Knees and Tears, before the Shore of *Tyre* was; The *Elders* of *Ephesus* being Witnesses; whom, at parting, as a choice part of his dear Charge, He Surrendred and Commended, unto the Tuition of *Heaven*. Not expecting to see them or do for them any more, upon the *Earth*. *Acts* 20. 32, 36, 38. But *Our Lord Jesus is* an Example without Exception: And we have His *Farewell Prayer* in the 17*th*. Chap. of *John* as well as

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His *Farewell Sermon* in the foregoing *Chapters*; Moreover, unto the *Warranty* of His own *Pattern* and *Precept* He hath graciously added the further *Encouragements* of His *Promises*, That He will even Pardon our Sins to us in answer to our Prayers one for another, 1 *John* 5. 16. Yea, that if we joyn together in desiring and requesting of Him, any thing whatsoever, that it shall be done for us by *His Father* which is in Heaven, *Mat.* 18. 19, 20.

Thus we have proved, that this Way is highly warrantable; and very Possible and Practicable also; for *Ab Esse ad Posse, valet consequentia*, That that hath *actually* been done, is *possible* to be done; *Cœlius* [lib. 20. cap. 25] Relates, that when *Themistocles*, upon a severe demand of Moneys from the Inhabitants of *Andrios*, told them that he brought two Gods with him unto them, *viz.* Persuasion and Force: They replied, that they had two great Gods among themselves, that hindred them, to wit, Poverty, and Impossibility. But as to the case in hand, the Saints are delivered from them both. But 'tis the *best* we can do, or (1.) 'Tis *All* that we can do, many times (2) It may *Always* be done. 'Tis (1) Only, (2) Constantly Possible. True Christians, Disciples, do belong to *Christ*; Now had they not the *Spirit* of *Christ*, they were none of *His*. Rom. 8. 9. They have there-

fore *His Spirit*, and *He* teacheth and helpeth them to Pray, *Rom.* 8. 15, 26. And there is no *Chosen Vessel* but upon his Conversion, it may be said, *Behold, he prays.* Acts 9. 11. If *Nathanael* be an *Israelite* indeed, Christ hath seen him Kneeling under the Fig-tree. *John* 1. 47, 48. And in Prayer *Jacob* gets the name of *Israel.* Gen. 32. 28. This therefore *they can do* for their Brethren, they *can* Pray for them to the LORD; and many times they *can* do nothing else for them; their Wit, Strength, Purse, can't reach to Help them. The swelling Ocean may swallow up, or Enemies sink them, or Sickness make an end of them long before we can hear of it, or reach them Help with our other Talents: But now, so long as they do but keep within the compass of THIS World, let them go as far as ever they can, they can never get out of the reach of Prayer. Would we have frequent Intelligence of their Welfare, we may in a New and Living way draw near to *Him*, that is always near to *them*, and have it: *Hannah's* Son *Samuel* was very *Remote*, when she had her first satisfactory *Intelligence* concerning him, after which her face was no more sad. 1 *Sam.* 1. 11, 17, 18. Nor was that the only case wherein Prayer hath condescended to become an *Informer.* Many Holy men of God in later Times, and some of them in *New-England*, no have obtained upon their Knees, happy

Tidings from Remote Countries, and strange *Assurances* of things to come. They perceived well the Information, beholding no Informer, but Prayer in Faith. King *Edward* the Sixth asking news concerning one, that he highly Respected, was told, that there was no hope of his Life; but he instantly replied, that he was well assured he would recover, for he had that morning begg'd his Life of *God*: and he recovered accordingly. *Daniel* indeed had swift Information from an *Angel*, but it was obtained by *Prayer*. Dan 9. 21, 22. Are some of our dear Brethren Removing to a great and wide Distance from us, of many hundreds of miles; yet I do not see what should hinder, but that, if the fault be not our own, we and they may daily meet at the same Throne of Grace, and interchange some comfortable Intelligence. Why should we not trust *Faith in Prayer*, when it hath been *making Friends* with *Gods Name and Promise* for Information? [*Luk* 16. 7, 8] What though the Holy SPIRIT do more rarely afford the strong *Pleadings* of Faith, & mighty *Assurances* of particular Audience, as to outward Specialties of Persons and Cases, notwithstanding 'tis not Enthysiastical to say, that the LORD is not wont, powerfully to bear in such persuations of Audience after strong Cries, where he means to deny the Re-

queſt,) yet could we not double the Cape of *Good Hope*, although they were beyond *Hercules Pillars*? And when the *Wings* of Faith & Prayer have mounted our Souls to the top of the *Promontory* of Sacred and Sureſt Proſpect, I mean the *Promiſe*, without doubt, the *Eye* of *Hope*, will have a mighty advantage for the making of its moſt unaſhaming and moſt comfortable *Obſervations*. Truly, if the means uſed, have a kindly operation, 'tis a *promiſing ſign*, to a ſick Patient. And if the *Decree* have joyned fervent *Prayers* and gracious *Anſwers* togeither, as the appointed *means* to the appointed and deſired *End*, woe be to that Unbelief, that ſhall put them aſunder. *I* remember, when (Attending on the *Colledge*) I had been abſent long from my neareſt Relations That HONORABLE PERSON, (with whom I Sojourned divers years, & from whom I my ſelf, [as well as others, alike devoted to and in Education for the Service of the Sanctuary] received much of the kindneſs of GOD which the LORD of His Grace, reward with *Everlaſting Kindneſs*;) He was pleaſed to aſk me, whether my Friends at Home were in good Health or no? And when I anſwered that I could not tell; he ſeemed to wonder at it, inquiring whether I had not, that morning been fervent in Prayers of Faith on their behalf: ſignifying further, that although other

ways

ways of Intelligence were ſhut up, yet ſome comfortable ſatisfaction concerning them, might be obtained in ſuch a way; Oh! may we *All* now prove the Experiment by that Excellent man of Prayer, ſuggeſted ſeaſonably unto *One*! We ſhall neither miſtake the *Paradox*, nor miſs of the Conſolation: May our Spiritual Experience, be but the *Interpreter*. This is indeed *conſiderable*, but this is not *All*; For we may Save *their* Lives, and Aſſiſt their Glorious Deſign, by our Prayers on their behalf: *Luther* ſpake it by Experience, *Eſt quædam Præcum Omnipotentia*: Nothing is too hard for the Prayer of Faith: *Jobs* Prayers were able to break the Ice, to clear the Paſſage for his three Friends: *Job* 42. 1···8. Who can tell or think how much Good that man may do, for his Abſent Friend, that is himſelf an honeſt *Favourite* with an Earthly *Prince*, and that is unweariedly improving all Opportunities for his Friends advantage? *Brethren*! we alſo may help our Brethren, if we beſtir our ſelves to take hold on *God* for them in this way of Prayer. And as often 'tis the *only* thing, ſo always, it is the moſt *conſtant* thing that *we can do*, one for another: If other help may ſeldom reach them, (yet by the Aſſiſtance of the *Spirit of God*) we may afford them the *Help of Prayer* every day, and often in a Day. Thus did *Paul* to the Saints in

Rome. Rom. 1. 9. *God is my witness whom* [illegible] *Serve in the Gospel of His Son, with my ver* [illegible] *Spirit, that without ceasing I make mention* [illegible] *you always in my prayers*; And thus also to *Philemon*, Phil verse 4. *I thank my GOD, m* [illegible] *king mention of thee always in my prayers*: And I verily believe that those Holy Persons found the benefit of *Pauls* Prayers every Day. Thus 'tis *Best*, because most *Lawful* and *Possible*.

Secondly: Because it is as *Needful* a *Lawful*, that Parting or Parted Disciples should turn their several Cases into Prayers Such as stay at Home have Need to Pray for Them that go abroad; Yea, a necessity lyes on them; and Wo unto Them if they do it not: They cannot Prove the *Sincerity* of their *Obedience* to God, or *Love* to the Saints or obtain any comfortable Token and *Evidence* of their *own* future *Prosperity*, that do not Pray for their Brethren who make a part of the *Church*; in Praying for whom, they *Pray for the Peace of Jerusalem*, *Psal* 122. 6. And suppose, their Brethren should miscarry through the weakness or for the want of their Prayers, what *horrible Guilt* will unavoidably be incurred. And they need One another's Prayers, in that, The Divine Order hath Link't Men together, as that the one (under Heaven) must be beholden to (because, de-

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pendent on) the other, for Preservation: None but a *Cain* will make it a Question, *Am I my Brothers Keeper?* How often doth the Lord permit the *Devil* to execute the *Curses* of *Witches* on their Neighbours, although, blessed be GOD, *Balaam* cannot Curse, nor yet *Satan* Execute when and where they sometimes could rejoyce to do it. *Micah* 6 5. How often doth the Lord fulfill the *Blessings* of the *Saints*? *They that are blessed of the Godly man, shall inherit the Earth*: Psal. 37. 22. 'Tis Promised, that, One day, the Saints shall be inthroned as Coass ssors with the Lord Jesus Christ, to Judge the World; And verily He seems loath to do any great thing without their Sufferage now: They Bless and then He Bleseth *Jobs* Friends must be beholding to *Jobs* Prayers for their acceptance with the Lord, as hath been said. And *Abimeleck* to *Abraham's*, Gen. 20. 7. [*He shall Pray for thee, and thou shalt Live*] And *Peter* to the *Churches* Prayers *Acts* 12 5, 12. And *Paul* to *Philemon's* Prayers, Philem. v. 22. And to the *Prayers* of *Others*.

And the *Benedictory Options* of such *Saints* as stand near the Gate of Heaven, have been allowed *by the Lord*, to have a more peculiar hand in the Distribution of Divine Benefits. As *Elijah's* to *Elisha* 2 King 2 9. *Elisha's* to King *Joash*; 2 King. 13. 17. So *Isaac's* to

Jacob

Jacob of Old; Gen. 28. 1,3. *Jacobs* to His *Sons*, Gen. 49. 1. And *Moses's* to *Israel* Deut. 33. 1. Yet *Our own Single* Prayers for our selves, have not so great and extensive an Efficacy as the Prayers of *Many others* for us may have, in which *more Grace* is Exercised, by *more Subjects*, the *Lord* being also *more Glorified* when after the *Prayers*, He receives the *Praises*, not of *One* but of *Many* Saints, for the *Mercys* which He hath bestowed.

But more particularly to accommodate this *Article* to the *Case* of our now *Parting Brethren*. It will evidently appear that *Our joynt Prayers* are **Needfull** for them, if we duly weigh these following *Considerations*. As Namely:

[1.] Our Prayers are Needfull to them, in regard of Those by Whom they are sent forth upon the Work of the Lord, and Whom they are departing from: They are of Us: We and They are of *One* People of *God*: They and we are likely to stand and fall together. Now, One Achan may trouble all Israel. A man not long since in a Neighbouring Colony had one Leg cut off: and when, in another Room, the *Chirurgeons* slashed the Leg that was cut off, to make a more perfect discovery, The poor man felt the Pains of the Gashes, and Roared dreadfully

for Anguish, until they left off: Even so, if it should fare ill with them, we should Cry out, and if we should Desert them and Sin in *Ceasing to Pray for them*, they would feel it bitterly. Brethren! Our Sins, as their Danger, and our Holy Devotion, may concur and conduce, not a little to their Safety and Prosperity. It may fare with the Host *Abroad*, even as the People that send them do demean themselves at *Home*: Hence the Lord gives a strict Caution, Deut. 23. 9. *When thine Host goeth forth—then keep thee from every Wicked thing.* Some Parents have had so strange a Sympathy with their Children, many Scores yea Hundreds of Miles distant from them; and some Veruous Wives, with their Husbands; as that no considerable danger or distress hath happ'ned to their Husbands or Children, but they have been distressed and in Agonys themselves, with a strange fear on their Spirits, concerning their Relations, that were in distress at the same Moments of Time. Some such Instances are recorded in faithful History, and more are ready at hand to be produced. Even so our Prayerlessness, as it will Indanger our selves and State, so we may fear, they, that may be Abroad, may Feel it and Rue it.

They therefore have no small *Need*, that we duly seek the Lord on their behalf. There

were

were some of whom the Apostle *John* Writes 1 Joh. 2. 19. *They went out from us, but they were not of us*: But of these our Beloved Brethren, it will rather be spoken, They went of us and went, as they were *sent forth* by us 2 Cor. 8 23. All *Extraordinary Calling* unto the Service of the Kingdom of *Christ*, was not so *immediately from God*, as ever, to exclude the *Ministry of Man*; as appears in the History of the Calling of *Elizeus* and *Matthias*. *Wickliff*, *Luther*, *Zwinglius*, and other Reformers and Restorers of the *Church*, were neither *Prophets* *Apostles*, nor *Evangelists*, to speak properly but having received singular Gifts from *God* such as the *Lord* saw His *Church* stood in need of, and living in the time when all good Order was disturbed and so being *Necessitated* and *Spirited*, to act some things beside and beyond the *Common Order*; their Action and Successes somewhat, though but a little resembling what was performed by *Prophets* and *Apostles* of old; therefore we find them by some Godly Writers *Metonymically* called Extraordinary and Apostolical *Ministers* of the *Church* of *God*: Truly they had some Uncommon *Seals* set unto their *Ministry*, but neither were *Miracles* necessary to attend *The Ministry*, nor yet the Ministry of all such as old as had a Proper Extraordinary Calling, as the Examples of many *Old Testament Prophets*

nd of *John the Baptist* do shew. And al-
hough the Church Militant, is now without
he Apostles Cares to spread and Propa-
he *Gospel*, all over the World; Yet it is
ot the will of *Christ*, that that *Work* should
ill to the Ground: But as there is an Ordi-
ary Ministry, which hath its whole *Direction*
om the will of *God* revealed in the Scrip-
ures, and from those *Media* which *God* hath
ppointed in His Church, and deriving *Power*
f administring Divine things alone immedi-
tely from *God*, though their Call is *by man*, from
he *Lord*, who also (not without good *Education*
y men for the most part) hath qualify'd
nd fitted them for their *Calling*: I say, as
here is such a *Ministry* for the building up of
he *Church Catholick* in the several similary
isible particular Parts of it, *viz.* Particular
ongregational Churches, so there is an Incum-
ency of Duty on this *Ministry* and these
hurches to expend and bestow both Pray-
rs and Pains for the stretching forth the
urtains of their increated *Solomon*, and the
athering of others, even of *Strangers*, into the
eep fold of *Jesus Christ*, and Settlement of
ospel Order and *Ordinances* among them. It
as meet that first the *Law* should go forth of
ion, and the Word of the Lord from *Jeru-*
lem, by the Ministry of the Apostles; but
erward the Gentiles must Call one another,

and spread it from Nation to Nation; *Isai* 2. 2--5. and from Neighbourhood to Neighbourhood. As Leaven is first laid in, and then it diffuseth, and spreads it self gradually. *Mat.* 13. 33. And as from one grain of Mustard-feed, a whole Field of it is propagated at length: So 'tis as to the Glorious *City of God*; time was, when it had but one House in it, but *Zerubbabel* holds the *Plummet* till it be fully *Built* to the very Suburbs: The Work is carried on by Him that gives Gifts unto men, and Pastors and Teachers to build up the Body of Christ, till we all come, &c. Eph. 4. 10--13. And the Word is to be committed to faithful men, who are to transmit it further. 2 *Tim.* 2. 2. Thus, the Temple is often built even in Troublous Times; *Dan.* 9. 25. and the Church begin to neglect to disperse the Gospel abroad, in comes Persecution, & disperses the Church, to the wonderful Increase of Believers in the World. *Acts* 8. 4, 5, 6. One Candle may serve to light up many more, and *One Church* may lend materials to the furnishing of *Another*. Cant. 8. 8, 9, 10. The Candlestick that holds the Candle must not Monopolize its light and influence: Our Lebanon is not for our selves only, but to enclose others with Doors of Cedar. Our Mines, Treasures must stand open to our *Solomon*. Build more Palaces of Silver with. The

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Church that is already Organ[illegible] with *Christ*, of *Common Council, Care* and *Endeavour*, for the Communication of what may tend to the New Up-springing & Maturity of Sister *Churches*. Yea every Believer hath some degree of a Catholick Spirit in him, wishing that *all the World*, and striving to the utmost of his Influence, that *all that are near him*, may become *altogether such as he is* [*except his Bonds*,] *Acts* 26 29.

And, as for *New-England*, Let our ancient *Charter* speak, what our Fathers Professed Intention and Design was in coming hither, *viz.* Not only purely and peaceably to *Enjoy*, but also generously and charitably to *Spread* and *Propagate* the Gospel of *Jesus Christ*, and to direct the blind Pagans in the way to blessedness for ever. Some that have seen our first Times, can Remember, how much the Indian Work was then in the *Hearts* and *Prayers* of the Saints, and how it *Flourished*, and how many of those *American Converts* have had a Triumphant Passage into *Glory*; but since that Work is grown out of our *Hearts* and *Prayers*, 'tis dolefull to observe what dark and deadly Symptoms, in most places, do appear upon the face thereof. When *Gods Times* to favour a People *are come*: *His Saints do greatly pitty their Stones and Dust*, Psal. 102. 13, 14. But when the Lords

Rem[illegible]rs *hold their peace*, The Lord Himse[illegible] *holds His Hand*, as if He had forgotten His Work; for, His stated Order, He will observe, and stands upon His Honour and Glory, of being sought unto by the House of Israel to do it for them, *Ezek.* 36. 37. The Lord recover and revive that work, and our Prayers for it, for His Holy Name sake. *Amen.* But to proceed, were not our Fathers a Generation of *Witnesses* and *Confessors* of the *Lord Jesus Christ*? Did not *God the Father of Christ* put His *Son* into Possession of these *Ends of the Earth, by livery and seizin*, when He cast out many of the *Heathen*, and planted *His People here, in their stead*? And were not these Churches of *Christ Jesus* to be *Pillars for the Truth*, 1 *Tim.* 2. 15 ? When *Israel* Apostatized to Idolatry, many of *Asher*, forsook their Inheritances, and came and dwelt in *Judah* for *Religions sake*, and when *Prophecy* was restored to *Israel*, behold a *Prophetess* of the Daughters of *Phanuel* of that *Tribe*: Luk. 2. 36. And are the Days near for the Illumination of the Dark Parts of the World? May we not humbly Hope, that *New-England* (though *Sinful*) shall have an hand therein? What if the *Lord* will have His *Word* go forth along into this *America*, from His *Jerusalem here*? and that too, whilest our Sins and His Judgments are upon us, that so no flesh may

glor

glory in His sight? And if the *Lord* have designed these *Churches* unto such work; Suppose, we should be slack & negligent herein; Quere, whether God may not find out ways to scatter and disperse us abroad, and compel us to Attend it? *Acts* 8. 4-6.

And I will add this further, Hath the *Lord* made the *Offers* of the *Gospel* by the *Ministers* of these *Churches*, *Acceptable* unto any Considerable Places [sometimes *deeply prejudiced* against us and our way of Worshipping the *Lord*, by occasion of Auncient Severities] and opened a Door unto us, to shew them the Kindness of God, for their Everlasting Good? And hath the Lord Inclined some other Places more remote, to send either for Spiritual Help, rather than to other Lands? And hath the Lord Inclined the Hearts of sundry of our Dear Brethren, both *Ministers* and other *Christians*, to accept of *Mission* unto such *Service*; and are they now going forth, [One of them having been lately Separated to the *Pastoral Office*, over a *Little Church*, with *Fasting* and *Prayer*, by the *Reverend Elders* and *Messengers* of divers of our *Churches*] And shall we not Kneel for them before the Lord? What we All owe to God and to His Kingdom, we have Separated them to discharge it for us, and they are *New Englands Offering to the LORD JESUS*

SUS CHRIST, for the Service of His Kingdom: and how shall we Sanctifie them otherwise, than by *Prayer*? 1 Tim. 4. 5. And are we not more peculiarly obliged to be much in fervent Supplications for them, than the Churches of God in other Countries are, since they are peculiarly Ours, and our Offering to the LORD? Do we not yet know that we stand but in ill Terms with the Lord our God, and that an Offering will not be easily Accepted from declined and provoking *New-England*? And have we not the greater need to use what humble Importunity we can? *Paul* desires the Brethren to pray for Him, that his Charitable *Offerings and Services might be accepted of the Saints*; Rom. 15. 31. But verily we have need also to pray hard, that our poor Oblations may be accepted of the Lord: For if our hearts be not much in, and our Prayers with our Gratulatory Sacrifice to the Lord, how can we expect, that he should regard it at all? *Qui frigide orat, decet negare.* Our dear Brethren, now going forth from us, have a greater dependance (under Christ) upon our poor Prayers for them, than we can easily apprehend for; if we desert them, considering their relation to us, they may fear, that the Lord will also; But His Ways and His Thoughts are high above ours, as the Heavens are above

the Earth, which is, through Christ Jesus, our only hope and stay, when we see the Glory of His Paternal Holiness and Severity, and our own Vileness. Well, I will be humbly bold to say, that a *Price* is this day put into our *Hands*, may we have *Hearts* to improve it. 'Tis too sadly evident, to be conceal'd or dissembled, that we have lost much of our wonted frequency and ancient intimacy with the Lord, and that a lamentable estrangedness of Spirit is grown between the *Lord* and *New-England*; Now, as wise Courtiers when under a Cloud, seek, and make much of some *Ingratiating Errand* into the presence of their *Prince*, especially some matter of mighty Consequence to the Realm and State; So were we wise Christians, we should prize highly any good *Errand*, into the Presence of the *Lord*, especially such an *Important Errand* as this, wherein the Great Affairs of His *Kingdom* and *Glory* and of the *Souls of men* are concerned. May we obtain such Grace, that the *Lord* may see our hearts once purely and throughly concerned, and warmly engaged about such things as are chiefly in the Lords Eye and Heart; as hereby, Religion may begin to be Revived within us, so a fair way will be paved for us, by His Infinite Grace, for our Returning into His Favour and Acquaintance again. Our *Brethren* then, that

have so earnestly desired our *Prayers* this Day, might use the words of the *Apostle* in another case, and say, We ask *Your Prayers*, not only, or not so much, that we desire and need the Gift, and the Help thereof, but, that FRUIT may abound unto YOUR account, both now, and in the day of Christ. Your Applications to the Throne of Grace for us, shall further *Your Own Welcome* at that Throne, as well as *Ours*; and moreover, whatsoever we shall obtain and prevail to do, by the force of your Prayers (next under CHRIST) and by the force of *New Englands Prayers* 'twill be accepted as if *New-England* and you had done it your selves.

[2.] As our Prayers are needful for them in Regard of *Our selves* that send them, so also in Regard of *Themselves* that are sent; *The Places* they are sent unto, *The Work* they are sent upon, and the great *dependance* that will be upon their *Success* therein.

As for some of the *Plantations* which they are sent unto, *Is* not their *Mode of Settlement* an high *Provocation to the Lord*? Who can justify their laying out of, and separate Settling upon such large, Scattered, distant Plantations, and Farms, as *Bid Defiance* unto Civil Cohabitation in convenient Vicinity, and so not only to *Religion* and the Worship of God, not so to be

be attended and maintained, but even to *Civility it self*? And who then can much wonder if many of the *Rising Generation* should grow *Atheistical*, Ignorant, *Erroneous*, Prophane, *Profligate*, and Abominable, having no such *Publick Spiritual Means* to restrain them from Vice, and to have promoted their Conversion, as in other Places is Enjoyed? Is not *Worldliness* a *Reigning Sin* among them? Now the *Friendship of the World is Enmity to God*; *and he that Loveth the World, the Love of the Father is not in him*, 1 Joh. 2. 15. And how many are grown *Old* in a custom of Sinning? and can they change? Can they learn to do well, who are accustomed to do evil? And how inveterate have some been in their Prejudices against even Godliness it self, because of the Vices of some, that have made a Profession thereof! As if **Christ and His Family** were to be abhorred because there was one Horrible *Judas* there. *Such Great Sins* will not be Pardoned, without *Great Suit* at the Throne of Grace. *One*, that was meditating in the Field in one of those Places, was much surprised and affected, when he suddenly met with a great Parcel of milk white Dry Bones, an Embleme of the Dead Souls that *Ezekiel* was Commanded to Prophecy over, that they might live. Verily their *Spiritual Resurrection* will not be obtained without *Prayer*. The

Lord will be sought to for the Life of such Souls, *Ezek.* 36. 26, 37. Yet at the Faith and Prayer of others for them, God can Pardon mighty Sins, *Mat* 9 2. And cast out Monstrous Devils and Lusts, that will not otherwise be Ejected but by Fasting and Prayer, *Mark* 9. 29. Oh! Can we endure to see the Destruction of so many *English People*, and not make an Out-cry of Prayer to the Lord on their behalf? [Esther 8. 6.]

And now that the *Gospel* in the pure and powerful Dispensation of it, is advancing to them, and their *Eternal State* is put upon the *Turning Point*; What a Precipice of Infamous Ruine stand they upon; *and how shall they escape if they neglect so great Salvation*! and when *the Lord* once *puts them thus upon the Wheel*, (and God knows whether as to many of them, it may not be the last probation time, that ever they shall have) *our hearts* should *tremble* for them, least that they be Marred in the hands of the *Potter*: and now that they are *Brought to the Birth*, why should Precious Immortal Souls perish, in any part, for want of the Sacred Midwifery of Prayer! Do not some Fields among them promise well, and seem white already for the Harvest; But then also our Duty remains upon us, Luk. 10. 2. To Pray to the Lord of the Harvest, &c.

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Dares any man presume to say or think, that he hath one spark of true Grace in his Heart, that can forbear to pray now?

Again, the weakness of these our Dear *Brethren* that are Sent doth bespeak our Prayers on their behalf. Though the Lord hath signally preserved them from Spots, (Blessed be His Holy Name! yet *Who can bring a clean thing out of an unclean*? Have they not been born and bred in the very depth of the Apostacies of these Churches? However, it is with them personally, yet doth not *Publick Guilt involve them* as well as *others*? And for *Satan* (whose Kingdom they are sent to destroy, in the Name of Christ) He will stand at theirs (as He did at *Joshua's*) Right-hand, to resist *them*: Not only with cursed *Temptations*; but also with cruel *Accusations*; *May He but see them Cloathed with filthy Raiment before the Angel*: Now, *If the Lord mark Iniquity, they cannot stand*: And oh! how much Faith and Holiness do they and we want? The Babe wants of the Stature of Manhood, *much more* than He hath already attained: So it is with the New Creature at first: Oh! How much is lacking in Faith, hope, love, zeal, purity; and what is wanting of Perfection of *Sanctification*, is doubtless made up with Imperfection and *Corruption*: But they ought to be *extraordinarily holy*, abstaining

not

not from *Evil* only, but even from all *appearance of Evil*, that adventure upon such *Extraordinary Service*, and most strictly must they walk, that have such and so many Eyes upon them, that will judge of our whole Religion, wholly by their Conversations? If Satan should trip them (and he will be sure to do the utmost that he shall be permitted towards it) what a scandal would arise to Religion, what an incurable ruine to that Work under their hands! Say then uprightly, Do not they stand in need of Prayers? Again, the Devil bearing them such a cruel spite. *Though there be an open Door, yet they must expect many Adversaries.* The many monstrous Militant Members of our Mystical will be rallyed up against them, if God restrain them not; and do not they need Prayers then, that must do well and bear ill, and must adventure all for Jesus Christ? and so more than Fight with Beasts at *Ephesus*. Besides, they are young and inexperienced, and in that respect have this principally to comfort them: *Judg.* 7. 2, 4. That **It may be they are not too many for God to work by.** Prayers of Saints were most needful to the *Apostles* themselves, much more unto Those *Our Brethren*. For,

1. Then, the *Spirit* was more plentifully poured out, but less now.

2. They

2. They had *Miracles* to confirm their Office and Doctrine, which are not ordinarily to be expected now. And

3. Souls are as sorely *prejudiced*, *blinded*, and *hardened* now, as ever in the Apostles Dayes: Do we indeed understand the *Perils* and *Toils* and *Trials* that the *Work* will unavoidably expose them unto, that we do our part to ingage them in, and can we find in our hearts to leave them in the lurch now, and so sin against the Lord, in ceasing to pray for them? God forbid it should be so.

Thus we have seen that it is most needful. Consider we in the last place, that 'tis the most powerful and successful thing that we can do for our Brethren, to put in daily for them at the Throne of Mercy. When did the Lord say unto the Seed of *Jacob*, that they should seek his Face in *vain*? Are not fervent Supplicants such Favourites, as cannot possibly miscarry in their well grounded Suits for Grace? *Job.* 5 14, 15 If King *David* stood so much upon His Honour, that He would not recal His banished (though his Heart was set upon it) until one of his most noble Peers, did supplicate Him for it: Well may the Lord do so too; But God is of *one mind*: Can Prayer turn Him? Verily His invariable mind and decree is, that His outward Works shall turn upon the Wheel of Prayer, *Mat.* 6. 6.

and

and that our hearts and desires within us shall bear the Counter-part unto His Will and Designs without us, referring to what desirable good shall come to pass, and be wrought in the World. The Holy Spirit helps our infirmities, and teaches us to Pray, *Rom.* 8. The Lord therefore can no more be out of Love with Evangelical Prayer, than with His own Will and Work. And if the *Spirit* helps our infirmities, Our infirmities (no more than *Christ* his Passions) shall not hinder the Success of our Prayers, any more than the acceptance of our Persons in Christ Jesus. Though we have Dross in our most golden Prayers, yet we have a curious and careful Refiner at the Altar of Incense into whose Golden Censer they must pass, before they pass unto the Father. We are Intercessours, but not of Mediation, we are *Priests* unto *God*, yet (saith Judicious *Ames*,) not so much as Subordinate to *Christ* in *His Priestly Office*. He offers, He presents and pleads His own Blood and Merits in the holiest of all; we stand without, and desire to receive His benefits; we open our Mouths wide (by His Spirit) and stand in the capacity of Recievers, whereas He stands alone in the high Quality of a Mediatorial Procurer of Blessings. But how is the Grace and Blessing in the New Covenant most Free, when as it is not to be attained

attained without much Pains in Prayer? Yet what can be more free and easy than to Ask and Receive? How can we take in much Mercy, if we don't open our Mouths wide? If we open them wide, what doth God gain by it? If He fills them, Is it not of Grace? What is this mite of Duty, and Acknowledgment, to the Millions *Per Annum*, that it is repayed withal? And whence have we this poor mite also? Doth not the same bountiful Hand that bestows the consequent Blessings, Create and Assist the antecedent Prayers for them? Is not Gospel-Prayer a part of Salvation, and a good step into it, making way for further steps and degrees of Salvation. Gods Decrees are Absolute, His Gifts free and absolute, without the *Scientia Media*, & the moral conditionateing Terms on which the first Grace & all Salvation some say is to be had, and without the wonderful Merits of Condignity and Supererrogation or of Congruity and the other *Paradoxes* of the *Jesuites*. You will say then, wherein consists the Efficacy of Prayer? Since if we do but what is duty to do, what thanks do we deserve; and what Obligations in any wise can we lay the Lord under thereby? Yea in our best Prayers we come short of our Duty? *Answer*, In that, the Grace and Exercise also of Prayer in the up grown, is given in Connection with other Mercys inseparably, for

the Jewel of Salvation is set in the Gold-Ring of Prayer: *He that calleth on the Name of the Lord shall be Saved*: Hold fast the Ring and you secure the Jewel. In the bails and bundles of Life and Blessings; the Covering that all is bound up in, is Prayer. If you come not at that to lay it open, you can come at no other particulars of the *Invoice* of Salvation. The Lord Jesus hath sent us the Treasures of His Goodness Lockt up in the Glorious *Cabinet* of the New Covenant and Promise, and in the Lock thereof is put the *Key* of Prayer; now God hath Ordained such an Order and Method in the Application of the benefits, that we shall first take and use the *Key* and thereby come at further Mercys: and the *Eternal Decree* is *so Absolute*, that we can no more fail of the means set down in that decree, than we can fail of the end; and therefore they speak what is not meet to be spoken of God that say, They and their Brethren shall do well enough, if it be so decreed, whether they Pray or no; as if God had certainly decreed the *End* without the *Means*. And they Blaspheme the Lord Jesus Christ, who look to Prayer, more than unto Christ Himself; when as Prayer without Christ is worse than nothing. 'Tis CHRISTS NAME mainly and not our Prayers that hath Power with God and with Christ Joh. 14 23. *Whatever*

ye Ask in MY NAME, I will do it. Christians! If when you stand in need of Atonement, Pardon & other Blessings, you fly to your Prayers, but neglect Christ, His Blood and Intercession, and free Promise of Grace to Sinners; *God* may break your Prayers to pieces and make them *Nehushtans*, and you shall be so shut up, that you shall not be able to *Pray*, till you mend that Great Fault. But if you carry *Christ* and His *Name*, in the Vessel of your *Prayers*, you shall arrive at your desired Port in Safety. The *Promises* Assure us of the Prevalency of Prayer, and Innumerable Experiences of Saints are so many Seals to the Assurance. What frequency and fervency of Prayer was used by the *Fathers* of *New-England*, and Oh with what Glorious Successes! Time would fail, to mention other Instances, faithfully Recorded by one of our Reverend *Seers*, in his precious Book, Intituled, *The Prevalency of Prayer*, to which I refer you.

So much shall suffice for the **Demonstration** of the DOCTRINE.

I Proceed to the

APPLICATION.

And omitting what might be spoken by way of Inference, for Information, Humiliation,

on, Caution, Reproof, Tryal and Comfort, least I should be too Prolix, I shall only add somewhat, by way of Exhortation unto the great Duty of Prayer; and particularly, Let us from what we have now had of the Word of the Lord, be effectually moved *to turn our Brethrens Cases into Prayers.* Two *Sorts* of *Prayer* Let me Urge upon you, *in the Name of the Lord, the God that Heareth Prayer*; viz.

[1.] *Proper* Prayer. And [2.] *Practical* Prayer, as some Distinguish them.

Firstly; **Proper Prayer**, both *Mental* and *Vocal*, not *Publick* only, but also *Private and Secret.* Make dayly most *Religious Representations* of your *Wills* and *Desires* as to *these Matters*, unto the *Lord*, and Pour out your *Hearts* before Him: We have proved that it *is not needless*: GOD **Will have** Our *Good Will* to *His Doing* of our Neighbours Good. Yea, (as Proud as we are, and prone to despise our sinful Brethren and their Prayers) the *Most High* will make us stoop to them, to beg their Prayers, before He will stoop down to us, with such Mercies and Bounties as only can lift us up. I add, He is a Stranger in Israel that hath not heard of the deplorable Estate of Religion (not to mention Morality) in some of the *English Plantations* in this *America*; and for what an astonishing Number of years, Ignorance, Atheism, Profaneness and

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Confusion have prevailed, not only to the amazement of their Neighbours, but also unto the Grief and Lamentation of all *Good* and *Wise* men, among themselves, who still found their Essays and Motions for general Reformation, without the desired success. And in truth, we are swallowed up, when we venture to wade into the deep *Mysteries* of the hidden *Counsels* of the Wisdom, Soveraignty, and Holiness of God; and the **Interpreter** had need be One of a Thousand [*Job* 33. 23, 24] Who shall only declare so much thereof, as *must* be *Heard* and *Understood*, before the *Lord* will *alter* the Course and Tenor of His Dispensations; The Good Lord give every of Them to have such an *Interpreter* among them, for His Mercies sake, *Amen*. But if any Thunders have uttered the **Voice** of God, yet I must confess and bewail my dulness of Hearing, and Apprehension, and Unfitness to declare and expound the same: Only **One** thing hath been so plainly spoken, and is so agreeable to our present Subject, and to the like Discoveries of Gods Mind and Way, that are made and exhibited to us in His *Written Oracles*, as that I cannot forbear to give an hint thereof: And what is *the Voice of the Lord* unto some of the *Plantations*! Among many other Things, doth not the Lord say, "**Oh my poor People**, whom I have

" permitted to ſpread abroad in the Wilder-
" neſs, and to labour under *Spiritual Difficul-*
" *ties!* I know the *Prejudices* you have long
" had, againſt your *Neighbours* the *Churches* of
" *New-England*, eſpecially for ſome of their
" *Strictneſſes* and *Severities* in their *Exceſs* of
" *Zeal* for *My Name*: I am not ignorant, how
" *faſt* your hearts have been *ſhut* againſt
" them, and how uncapable of receiving any
" *Spiritual Advantage* from them. I alſo have
" ſeen all their *Tranſgreſſions* and *Declenſions*,
" and have variouſly *Puniſhed* them, uſing
" both *ordinary* and *extraordinary* Means for
" their Recovery; and *many* of *you*, for your
" part, have (as *Jobs* three Friends) reputed
" them, *Wicked Hypocrites*, and their *ſtrict Pro-*
" *feſſion* to be nothing but a *vile Formality*,
" for which the *Divine Vengeance* comes down
" upon *Them*; yet although the *Diſtance* be-
" tween you is ſo *wide*, I that have **Mercies**
" in ſtore for **you both**, am abſolutely reſol-
" ved, that they ſhall not be beſtowed, until
" the difference be made up, yea, I am re-
" ſolved, that *your Offerings* to the *Lord*, ſhall
" be put into *Their Hands*, and that you ſhall
" be much in *Their Hearts* and *Prayers*, before
" you be *Accepted* to higheſt *Favours* and
" *Bleſſings*, to become a *Name*, a *Praiſe* and a
" *Glory* to *Me* in the Earth; and *they ſhall* ex-
" preſs their moſt affectionate Regards, (for

" *My*

" *My ſake*) Unto you with Chriſtian Solli-
" citudes for your everlaſting Welfare, before
" I ſhall *turn Their Captivity.* See Job 42. 7,
" 8, 9, 10.

I proceed to ſay, that to me, it is no Wonder that choiceſt Bleſſings are but *ſparingly* beſtowed upon particular Perſons and Families and Churches too, ſince (while Iniquity aboundeth) Love and Zeal, *Wax cold*, and there are ſo few Church Faſtings and *Prayers*, & Family Faſtings and *Prayers*, & the *Private Meetings* of the *Upright*, are by ſo many laid aſide. Oh ſenſible Believer! " Art thou un-
" der the Frowns of the Lord, and is He ſparing
" of His *Bleſſings*? **Thus ſaith the Lord**
" **God unto thee** [Iſa 50. 2. & 59. 1.]
" 'Tis not, becauſe *My Hand is ſhortned*; 'Tis
" not, becauſe *Mine Ear* is grown *Heavy*; 'Tis
" not, becauſe My *Goodneſs* is *Exhauſted*; I
" certainly *intend* to give you the Bleſſings
" which you need, in great Abundance; but,
" *Firſt of all*, I *muſt* have more of your own
" hearty Good *Will* and *Deſires* for it, than
" *Yet* I have ſeen: You muſt come to ſee
" that they are *Gifts Worthy* and *Fit* for a
" GOD of Infinite Power, Riches, and Good-
" neſs, to give; and to you moſt *Needful*, and
" *ſuch* as you will *Glorify Me* for: So muſt
" you *Open your Mouths wide, that I may fill*
" *them* [Pſal. 81. 10.] And *Urge Me*, with
" your

" your restless *Importunity*, And I will not
" say you *Nay*; But this is not all, for Secondly,
" There are several dear *Friends* and *Children*
" of *Mine*, whom I must and will *Honour*, and
" *Gratify*, in the same Matter, at the same
" Time; Go and acquaint them with your
" Case, Get them together, before Me, that I
" may take their Sufferage, Consent, Request,
" If they do not pitty you, the *Set Time* for
" My Favour in your Case, is *not yet fully come.*
" Psal. 102. 13, 14. But Know, for your
" Comfort, that I have Decreed it, that both
" *They shall will*, and *I Work*, for My Glory,
" and your Comfort. Well, we are now *be-*
fore God, and our *Brethren* have *beg'd our*
Prayers, and under *God* and *Christ*, have a
great *Confidence* of *them*, Let us not say them
Nay; Or be willing that God should say us
Nay. Stir we up our selves *to take hold of*
God with the Effectual *Fervent Prayers*, *that*
avail much. Help them to *Work* the *Engine*
that turns about the *Hearts* of men and the
Face of God; and hold out to the End: Be
above *Guilt*, *Fears*, *Faintings*, in the *Name* of
Christ! Let us not be *Out done*, by *Women*
that have *done* great things in this way! See
that *Gentile Woman* in Matt. 15 22 - 28 How
Modestly Impudent and *Invincible* she is; [to
use the Words of *Nazianzen*, concerning that
Heavenly *Heroesse* and Powerful *Amazon*, his

Sister

Sister] Not her *Sex*, not her *Nation*, not her *Sins*, not her *Misery*, nor yet her *Delays*, from the LORD, can discourage her: Will *Christ* give **no Answer**? I'le at it again, (thinks she) Here's no **Denyall** yet: Doth He give a *Discouraging*, *Chiding*, *Upbraiding Answer*? 'Tis well (thinks she) His *Majesty* Vouchsafes, at all, to *Reply*; that He condescends to *Argue the Case*, and Capitulate, as having taken it into *Consideration*: Calls He her, *Dog*? Here's Encouragement; May she be of the number of *Houshold Animals*, she is content, and puts in hard for *Crums* and *Scraps*: She *will not take a Denyall*; Well, the *Lord* at length allows her to be **Her own Carver**; She is *Humble* in Asking, but *have it*, *she Will*: And instantly, and fully, she has even *What she will*. Was there ever Faith and Courage more *Magnanimous* and *Masculine*.

If *God* hath made us *Kings* and *Priests*, Rev. 5. 10. and if ever we *Reign* with *God* over *Heaven* and *Earth*, while we are on this side Heaven; it is at least partly Spiritually by Importunate Prayer. The *Lord* admires that Champion **Jacob**, and *Honours* Him to all Generations: *What is thy Name*? Saith He: It is (*as a Learned Author expresseth it*) as if he should have said, **I never met with such a Fellow**: Now as the Infants Cries and Tears can do any thing with the Parents,

to *Jacob*, *He wept and made Supplication to the Angel*, (*that is*) *CHRIST*, *and Prevailed* [Gen. 32. 24, 27. Hos. 12. 4.] [Like as He *Commanded Athens* of old, that could do anything with *Her*, who could do every thing with *Him* that Sway'd that *State*.] But on the other hand consider, He that Prays coldly, begs a Denyal. Now shall not these things move us? Do not our Brethrens urgent Necessities, urge our urgent and fervent Supplications? Inasmuch as, if we turn their Cases into instant Prayers to God, He will, and perhaps instantly too, turn their Cases into Blessings. And if this *Branch* of the **Exhortation** Laden with the full ripe *Clusters* of *Eschol*, fall chiefly to *our Share*, that *Stay at Home*; Let the other *Branch* be especially for such as *Move Abroad*, to carry with them. It Urgeth upon YOU the Wise Merchandize of **practical Prayer**. There is in *every act* of *Gospel Obedience*, a certain *Power* to *Impetrate Blessings* at the Hands of God. [*Amef. Medul.* p. 266. *Amst.*] This is *figuratively* denominated *Prayer*: yet is it so *necessary*, as that no *Prayers* are, with the Lord *acceptable* and *prevalent* without it. *Obedience is better than Sacrifice* [1 Sam. 15. 22.] If we separate Prayer from Obedience, we *maim* the *Sacrifice*, and shall offer a blind, lame, corrupt unacceptable, abominable thing. But *one point*

of

of Obedience; I would take leave to Recommend especially unto you, and leave it with you, before we take our Leave; and that is the Obedience of Endeavour; You must Watch as well as Pray against *Temptation*; [Mat. 26. 41.] You must Work for, as well as Pray for, *the Salvation of Souls*, and the *Inlargement* of the *Kingdom* of Christ Jesus. *Up and be Doing, and the Lord will be with you.* The *Use* and *Application* of *Means Natural*, for this or that *End*, what is it, but an *Application* to the God of *Nature* for that *End*. God is said to *Hearken* to it, as if it were a *Prayer* unto *Him* [Gen. 30. 17.] *In vain* doth *Balaam* desire the *End* of the *Righteous*, that would not Use their *Way*. The *Child* of Grace, when he desires the *Breast* of Blessing, you shall see his *Eyes*, *Lips*, *Tongue*, *Hands*, *Feet*, all move together: *The Sluggard desireth: and hath nothing*, Prov. 13. 4. but Hunger and Nakedness, *Prov.* 23. 21. *because his hands refuse to labour.* Prov. 21. 25. *Israel* bound for *Canaan* must *Stand still* from Diffidence and Distraction, but not from Endeavour, *Exod.* 14. 13, 15. -- *And the Lord said unto* Moses, *wherefore Cryest thou unto me; Speak thou unto the Children of Israel, that they Go* FORWARD.

Now that nothing may Discourage your and our Faith in Prayer, and Courage in Endeavour,

deavour, Let me remove some Objections out of the way and so Conclude.

The *Objections* that I suspect, refer chiefly to these Four Heads.

[1] The Work.
[2] The Call.
[3] The Times.
[4] The Events.

1. The **Work** it self: 'Tis unreasonable that any Doubt should arise, whether it be the *Lords* or no. Truly, the SIGNS of the *Work* of the *Lord*, are to be *seen* upon it. Is it not for the *Glory* of *God*, and *Good* of *men*? Do not both *Piety* and *Charity* constrain unto it? Or was it set about without thoughts, cares, counsels, prayers, fears? Is not the *Open Door* that is afforded, an *Answer* of many Publick *Prayers*? Doth it not *begin Low*? hath it not occasioned some *Commotion* in some Places? Hath it no *Adversaries*? Is it not *contrary* to the Interests of the *World*, the *Flesh* and the *Devil*? Hath it not been *strangely forwarded* by *Oppositions*? Hath not the *Progress* of it *exceeded* our rational *Expectations*? How many *Divine Commands* and *Promises* refer unto such *Work* to be done in the *Latter Dayes*, whereof some have been already mentioned. Although I well remember what he said of old, *viz. Caveat succ ssibus opto, Quisque ab Eventu, Facta notanda Putet*: Yet I will say

ſay, is it not *Encouraging* to recognize and conſider, what *ſmiles* of *Heaven* have been *thus Early* upon it? (If it muſt indeed be put to the *teſt* of preſent appearances of Providence.) Is there any one Perſon living, that knew the former wide Diſtances, Deep Prejudices, Jealouſys and Animoſities, that admires not, with what a Temper (agreable to Chriſtianity) Our Godly *Miniſters*, in their ſeveral Turns, Waiting upon them, and *Chriſts Goſpel* with them have been *Received* and *Entertained*; and how many *Worthy Gentlemen* in the place which is referred unto, have appeared to forward the Work? (*One of whom* being preſent at a *Town Meeting*, wherein many appeared, very deſirous to hinder it) ſtood up, and had Wiſdom and Courage enough to ſay, *Refrain from theſe men, and let them alone: for if this Counſel and this Work be of men, it will come to nought; but if it be of God, ye cannot overthrow it, leaſt haply ye be found even to fight againſt God* [as it is in *Acts* 5. 38, 39.] I will be bold then to ſuppoſe, yea conclude, That *ſuch* and ſo *many Signs*, may be ſufficient to create *ſome Hope*, at leaſt, That *this Work is of the Lord*; And you may therefore *adventure* upon it, with *Cheerfulneſs* and *Confidence*.

[2] Perhaps, your **Call** unto the *Work*, will be *Objected againſt*, on account of your *Inability, Unworthineſs, Want of Ordination, as*

to some of you; *Absence* from the *Ordinances of God*, Absence from *Friends*, *Straitness* as to Temporals, &c. But,

1. If you complain, how much you fall short of the sufficient Abilities of others for so great a Work. Then I reply; The Apostolical Question remains still to be Answered, *Who is sufficient for these things?* 2 Cor. 2. 16. Yet remember, If there be not *Gifts*, if there be not *Grace*, sufficient *in you*, yet there is Grace *sufficient for you*; and *you* know, in and with *whom*. 2 Cor. 12. 9. *Pauls* presence was thought mean and speech contemptible. 2 Cor. 10. 10. Yet he acknowledgeth the *Grace of GOD*, *that he was*, *what he was* 1 Cor 15 10. He was not too *Great* for *God* to Work by: He could hold the earthen Vessels and Lamps while the Lord fulfilled the Work, to allude to *Judg.* 7. 2, 20 Yet he that undertakes the Work of *God*, in the Strength and Abilities of a *Man*, willbut *Shame* the Work and *Break* himself. *Jeremys* insufficiency would not Avail, as a *sufficient excuse*, to exempt *him* from the Work of *God*. Jere. 1 6,7,8 *Then said I, Ah Lord GOD! I cannot speak, for I am a Child. But the Lord said unto me, say not I am a Child: For thou* SHALT GO *to All, to whom I shall send thee, and whatsoever I command thee, thou* SHALT SPEAK: --- *For* I AM WITH THEE, &c. Hearken to the Conference of

GOD

GOD & *Moses*: Exod. 4. 10, 11, 12. *Moses said, I am not Eloquent, neither heretofore, nor since thou hast spoken unto thy Servant, but I am slow of speech, &c. And the* LORD *said unto him,* WHO *hath* MADE *Mans mouth? — Have not I the* LORD? *Now therefore* GO: *And I will* BE WITH *thy Mouth, and* TEACH *thee, what thou shalt say.* And the *Lord was Angry,* Verse 14. when he demurred after this.

2. If against the Divine Validity of your *Call*, you *Object* your own *Unworthiness*; you must give me leave to *Answer*, That this *Objection* would not be accepted in *Joshua's* case, who was before the *Angel*, Cloathed with *filthy* Garments, *Zech.* 3. 3. but was most happily removed and so (I trust in *God* through *Christ*) shall yours. 'Tis not unusual for the *Lord* to bring His Servants unto a deep and most Soul humbling Sense of their Vileness just upon their *Entrance* into *His Work*, which wonderfully prepares them for it, and His Mercy in it. So in *Isa.* 6. 5. The Prophet Crys out, *Woe is me! I am undone! A man of Unclean Lips &c.* I shall not therefore go about to diminish your apprehensions, and sense of greatest Unworthiness of any part of the *Lords Work*, and much more of so great and extraordinary a part of it; but Instructing you unto highest admirations at His Grace to you therein, shall only Remember you of what the Great Apostle of

the Gentiles said in his own case: Eph. 3. 8. *Unto me, who am* LESS THAN THE LEAST *of all Saints, is this Grace given, that I should Preach among the Gentiles the Unsearchable Riches of* CHRIST.

3 But, you will say, some Object against the Divine and Orderly Call and Mission of *One* of you, because he carries *Brethren* with him. Unto which I might *Answer*, that we find not only *Evangelists*, but also *Messengers* of Churches, of the *Fraternity*, attending such as were sent forth upon such Work of old, & that the *Fathers* of **New-England** did so much in **England**, in order to the Work of Christ here, as may allow me to say in this Case, that that man now varys a large point from the wisdom of the Wisest, that *Sets his Heart to every word that is spoken. Eccles. 7. 21.* YOU well know, what *Importunity* was used with our *Ministers*, by Letters, and otherwise, that both a *Minister* should be *Sent* to those *Remote Places*, and that He should be here *Ordained* also: Sundry Godly *Christians* there, being both prepared for, and longing after the Enjoyment of *All* the Edifying Ordinances of God; there being withal in all that *Country* neither Ordained *Minister*, nor any *Church*, in full Gospel *Order*, and so neither *Imposition of the Hands of the Presbytery*, nor *Donation of the Right-hand of Fellowship* to be expected there,

or

or from any Place, much nearer to them than our selves. And some of YOU can tell, how often, our Reverend *Brother* was offered *Ordination* to this Work of *Christ*, *in foro Ecclesiastico*, in a Way, not disagreeable to what we find in Acts 13. 2, 3. whereunto many *Churches* in the Neighbourhood, might also have been *Concurring* and *Assisting*. But this being a *Rarity*, not easily to be justifyed from preceding *Examples* in **New England**, where there hath been seldom any *Occasion to think* of the Ordination of a *Minister*, until by some time of Preaching, and Conversing with Them, His Doctrine, Abilities and Conversation, (besides good Testimony from *Ministers* and *Christians*, in the *Vicinity*) come to be *Approved* by the *Congregation* themselves, over whom He is to be the *Overseer*, and He be by *Them*, or the *most of Them*, *Elected* to be their *Pastor* or *Teacher*. A Practice Warranted by *Acts* 6 3 -- 6. As also by *Acts* 14. 23. The *Original* word there used, signifying Ordination not without but by and with the *Suffrage* of many, *manifested by lifting up of Hands*; Authors, both Sacred and Profane among the *Graecians*, always using *that word* in *such a Sense* (as the Learned *Cartwright* hath Elaborately and Unanswerably Evinced) according to the proper *Notation* thereof: This (I say) being a *Rarity* here, our Brother modestly

deſtly *Declined* it, though the Extraordinariness of the Caſe ſeemed to allow, yea, require the ſame. And his Averſion to it being known unto *Sundry Brethren* of our Churches, [*Who* when they were in thoſe *Remote Parts* met with ſuch Solicitations from ſome Godly Inhabitants there (whoſe Souls longed for more Communion of Saints, and for all Gods Holy Ordinances, but were loth to remove from that Place, if they might obtain the ſame there) as prevailed upon them to reſolve to return to them, and take up their ſettled Aboad among them.] They being now Bound thither, deſired to Gather into a Church, that ſo a *Miniſter* might be *Ordained* in the *ordinary* Way, whom they might carry with them thither: But theſe being too *Few*, ſome *Others* Influenced (as I cannot but believe) by the Holy Spirit of GOD, with a deep *Concernment of Spirit*, leaſt That which they thought to be the *Work of God*, ſhould fall to the Ground, for want of two or three *Hands* more, offered their Conjunction and Aſſiſtance, All of them obtaining *Letters of Diſmiſſion* from their reſpective *Churches* unto ſo good a work, full of *Complacency* and *Benediction*. Theſe therefore, having improved what advantages the time would allow, for the proving of one another, both Gifts and Graces, and peculiarly their intended Paſtors, &c. It is come to this

this, That a Godly Minister hath been by most Publick and Solemn Ordination Separated to, and Sent forth upon the Service of the Gospel and Kingdom of the Son of God, advantaged with the *Attendance*, *Submission* & *Assistance* of sundry Godly *Brethren*, who acknowledge Him as their *Pastor* in the Lord. What is there, abating Humane Weakness, in all this, that the Godly will condemn, or that is Disagreeable to the Holy Word of God? But it is Objected, that the *Brethren* aim not at the promoting of *Christ's* Glory and Kingdom, but only or mainly at *Secular Advantages*. To this *I Reply*: If *Suspicion* may make *Guilty*, who can be *Innocent*? not to say how *Improbable* the *Suspicion* is as to *some of them* who are not likely to mend their *Estates* in divers years by their Removal, they being so comfortably Seated here. Moreover, if men must ever be *Discouraged* from doing what they are well satisfied is *Right and Good*, because they have *deceitful Hearts*, & because irregular aims & thoughts (notwithstanding all their watchfulness) will sometimes (to their sorrow and self-loathing for them) croud in: Then farewel all well Doing in the World: For with Rust, and Dross sufficient to imploy our own *Fires*, and GODS *Furnace* too, all our Lives long, is our most *Golden Sincerity* in this World alloyed; and, *Who can understand his*

own Errors? Besides that, they have solemnly *Professed*, that **Religion** is chief in their Eye, which they would not lose for all the World, but would firstly promote in their Removal, and not their own Estates, except subordinately, subserviently, and secondarily thereunto: And as far as they can understand their own deceitful hearts (that though renewed, yet in this World, can be so but in part) contrary and sinister *Designs*, and *Desires*, they *Know* of *none*, they *Allow* of *none* Nor have they yet been Left of *God*, (so great hath been His *Mercy* towards Them) to *Forfeit their Credit*, so as to deserve that they should not be *Believed*. I beseech you therefore, *My Brethren*, to *Suspect* your own Hearts, and to *Charge* and *Judge* your selves, as much as you can, yet never be Discouraged, if by others you chance to be Over-charged.

4. But you will say, *Others of Us* are not *Ordained*, Is *Our Call clear*? *Answ* If God furnish men with *Ministerial Gifts and Grace* discerned and approved by *the Spirits* of the *Prophets*, and with an Holy Propensity of Mind, and an humble *self dedication* unto the Work of the Ministry in general, and if the best advice that can be had after solemn seeking of God, carry them to *such a People* in particular, who *accept* them in the Lord, and desire the Continuance of their Godly *Labours* among

among *Them*, I believe *such men* are **Sent of God and Christ** to such a *People*; and as I never yet saw, so I am apt to think I never shall, any solid Confutation of the *Scriptures* and *Arguments* produced by my *Predeceſſor* in this Church, *viz.* Your *Judicious Teacher* now with God, the very Reverend and Aged, Mr. *Richard Mather*, in his Printed *Anſwer to Mr.* Rutherford. Now *all this* may be ſaid concerning *You*, and ſomething more, namely that *you being preſent* at Private Meetings of *Miniſters, for Faſting and Prayers* (not to mention the frequent Publick Prayers that are made on your behalf) have been moſt ſolemnly Preſented before the Lord for this Service of His Kingdom in many ardent Supplications for His Aſſiſtance, & Acceptance therein. *Obj.* But do we not read in the Works of the Learned *Clarkſon*, that Laborious Searcher into Antiquity, that for the firſt Three Hundred Years after Chriſt's Aſcenſion, every ſingle Congregation though conſiſting but of twenty Souls, or under, had an Ordained Biſhop, then ſo called more uſually than Paſtor, & among the copious Inſtances given, few or none of Miniſters any where in all the World that were not Ordained Biſhops, though in the Smalleſt Places. *Anſw.* If in the Primitive Times, Deacons muſt firſt be proved before Their Inſtallment into, and Inſtatement in their

Office

Office and Work, then much more Ministers, and doubtless the Primitive Church allowed some to Preach as Probationers; though we meet not with multitudes of Instances: I know the extream strictness and caution of the Churches of the Reformation in *France*, in this matter, who allow not an Unordained Probationer to Preach, except an Ordained Minister be present to give a word of Exhortation after he hath Done, which is needless as to yourselves; yet notwithstanding what hath been mentioned, I could rejoyce, if some further steps were taken, and I hope in Gods good time it shall be so. If you find Converts in the Places you are going unto, I hope you will hasten them into Church Estate as fast as you can, that You may (if God incline your hearts to settle with them) or some Others, be Ordained to the Work of Christ among Them.

Yet again, If you say, and any of us Called of God to live without any of the *Ordinances* of God, and so to Jeopard our own Souls: I pray Read, *Rom* 9 3, Ezek. 11. 16. Dan. 12 3 Jam 5 19 Or, if you say, we want our Friends, look upon *Mark* 10. 29, 30.

III. But the Times are *Apostatick* rather than *Apostolick*; Pride budding, Faction in Fashion, Strife Rife, with Stoutness, Rashness, Harshness, Slander, Scorning among too many; once Holiness was on Tavern Pots and

Trooping

Trooping Bridles, *Zech.* 14. 20, 21. Now, how much Lewdneſs? Moſt are found in Profeſſion, yet as to Practice of Godlineſs with not a few; the very *Form* is going after the *Power*, &c. For *Anſwer*, Read *Hag.* 2. 13, 14. with *Hag.* 1. 13. *All's Unclean, yet Work, and I'le be with you*: Read alſo *Rom.* 11. 15. *Obj.* But we ſhould have been *Earlier*. *Anſw.* Beware of *Further Guilt*, by letting ſlip the *Preſent Time*: Take the *Night*, if the Day be loſt: *Luk.* 11. 5--8 *In the Night* we have ſeen the *Bow in the Cloud*. *Object.* But *Diſcontented People* will *Remove* if we Go. *Anſw.* So if you Stay alſo: But **Woe to us**, if we ſlack for this Peril. *Eſther* 4. 11 14. *Becauſe ſome Crums go away, ſhall we* **Loſe the whole Meal** *of Mercy?* But the *Times* are *Troubleous* Yet ſee *Dan* 9 25. The *Apoſtles* alſo put forth in a *Tempeſt*, having Wind and Tide againſt them. *Laſtly*, Object not **Events**; to *Paul* and *You* alike *Uncertain*, *Acts* 20 22. Run the 'venture. 2 *Sam* 10 12. Know, There is ſomething *worth the Seeking*, GOD Lights the *Candle*. Luk. 15 8. Your *Pains* is *well Paid*, with the *Gain* of **One Soul**. Jam. 5. 20. If you *Convert* **None** that are Fallen, you have your Hire, If you *Confirm* thoſe that *Stand* Eph 4. 12, 13. However, Your *Work* will *Return* into *Your own Boſome*. Pſal. 35. 13. And Deſpair not

of *Supply*. GOD, not Man, maintains His *Miniſters*, though by Man Read Luke 22 35. Pſal. 34. 9, 10. *Obj*. How ſhall we do, if *Sincere* Saints *of other Perſwaſions* offer themſelves? *Anſ*. If ſound in main Points and if they will not diſturb you in your way, *Receive* them, *Rom*. 14 1. *Luk*. 9 49,50. Did not Godly Father *Garnſey* live and dy in the *Communion* of this *Church of Dorcheſter*: although an *Epiſcopal man* invariably? And was it not to his and our Edification.

Obj But the Goſpel like the Sea, what it Gains in one place, it loſeth in another: Are you in *New-England*, willing *to part with the Goſpel*?

Anſw. This was the Objection and Scandal of the Jews of old. But we rather hope for *life from the Dead* by the *Emulation*, Rom. 11. 14, 15

Obj. We would deſire to be *Lions*, if the Glory of God called us ſo to be: and *neſcit remeare Leo*, Prov. 30 30 But it is not in us, we are born as the wild Aſs Colt, *Job* 11.1 2.

Anſw. Your *Humility* is to be *Commended*, yet (in a ſenſe) *The Lord may have* NEED *of you*, Luke 19. 30.-33. and may *Honour* you, if you will let him *Ride you whither He pleaſeth*. Yea, the weak and fooliſh ſhall be as *David* alſo *Zech*. 12. 8

Obj. But had not God raiſed up of the Son

of Israel [and of *New-England*] to be Prophets [*Amos* 2. 11.] In the Schools of the Prophets at *Bethel*, and *Jericho*, (2 King. 2. 3, 5. 1 King 18. 4. 1 Sam. 19. 20. He had not had Seven Thousand Knees that had not Bowed to *Baal* there, notwithstanding all the Sons of the Prophets in *Judah* hardby. And so Uninviting unto *Strangers* should your poor *Maintenance* in *New-England* have been, that *One Fifty* of your *Congregations* would have been without a *Learned, Able, Godly Ministry*, had you depended wholly on *Other Countreys* for Supply, and so would have soon *Degenerated*, and so we fear *Our Children* will do. *Ans.* Be Content to *Creep* before you *Fly*: Yet *Lay Foundations* for *Great Matters* in your day of *Small things*. Less than *Eighty Pounds Per Annum, in Money*, would have more than bought *New England Presidents* Salary, allowed him by the *Country* for many years; yet God gave us an *Invaluable Man*, and Oh what a *Blessing with Him!* You that go to *Remote Parts* will be most happily Situated to spread Religion in the *American Islands & Continent*. If *Schools of Learning* fundamentally necessary, to the Propagation of Godliness forward to the Nations and down-ward to Posterity, will not agree with the Government and People there; *I charge you in the Name of God & the Lord Jesus Christ*, and as you have any regard to the *Souls*

of your Posterity (after that you have laboured with them, what you can for their Good) to *Return to us again.* However, *Despair not*, 'till you have made the Tryal. To Conclude then, Trust *GOD*; Urge *Man*, and at it again and again; *Watch* much; *Guard* well; *Pray* hard and never give in; *Work* hard & never be *Weary*; Ly *Low*, and look *High*; be upright though you hear Hypocrites for't; rather Dy in Gods cause, than hear Cowards; Walk *Closely* with CHRIST; Sowe your Seed in *Tears*: Look hard for *Tryals*; and *Hope* to the End; Propagate what *Good* you have seen or gotten with Us, but leave Our *Vices*, behind you. *Provoke not the Spaniard*; *Debauch not the Indians* with Drink; be Just to all men; and be sure you *Divide not one from another, or from your Worthy Pastor.* Sacrifice the *World* to *Religion* evermore; and be of *Publick Spirits*: Eye **Christs Second Coming**, as much as Antient Believers did His **First**, and long for it: Do all you do, humbly & valiantly **in the Name of the Son of God**: and often say one to another as *Joab* to his Brother: 2 Sam. 10. 12. *Be of Good courage and let us play the men, for our People, and for the Citys of our God: and the* LORD *do that which seemeth Him Good.*

Now the LORD the God of our *Fathers*, & *New Englands God* **be with you** for Ever. Farewel *Dear Brethren* in the *Lord*, and be sure yo

you *Pray for us* : and *God* forbid that we should SIN against the LORD in Ceasing to Pray for You, 1 *Sam* 12. 23 Man *is nothing* in GODS Work, and of himself can do *Nothing*, but what is *worse than Nothing* and will *come to Nothing or worse* : Set we then the LORD on work, by humble Prayer, that the LORD may be *All in All*. Now the *Good Lord* do away with His own most *Precious Blood*, the Imperfections and Infirmities in this present Service, attending a poor Sinful Worm, that knows but in part and Prophecys but in part, and in a very small part too ; and make **His own Word** however, **the Power of God** to Your **Salvations** ; for **His own Names Sake.** AMEN.

Errata. P. 14 l. 31. r. too p. 43. l. 23 r. for them

Memorandum. Unto the Discourse, uttered in Publick, upon this Text, some what above a year agoe, some Addition in these Printed Sheets, is made out of a Sermon Preached in Private some time since, unto a Society of Christians, keeping a Day of Prayer on the behalf of some of their Society, that were at that time, upon their Removal from them.

To fill up the Vacant Pages the following POEMS, *formerly Composed, are here suffixed.*

Upon the Triumphant TRANSLATION of a Mother in Our ISRAEL, *Viz.*

Mrs. ANNE ELIOT.

From *This Life* to a *Better.*
on *March* 24*th.* 1687. *Ætatis Suæ.* 84.

ALL Hallelujahs, Oh ye *Heav'nly Quires,*
Ye *Powers,* ye Winged & Immortal *Fires!*
Redouble to the *Highest ONE:*
Here's Joy, to your Eternal *Jubile*
Advanc'd, by th'New come welcome Company
Of a *Bright Soul,* but lately flown.
Congratulate
Eternally,
With Sacred *Symphony,*
Her happy State
Haile! *Happy Soul!* In Luster excellent
Transcending far the *Starry Firmament,*
Which is thy *Foo'stool* now become:
With all the World, *America* shall Vye,
For to Produce thy Peer: Now cast thine Eye
All round about that Spacious Room,
None shalt thou see
Of *Brest Women,*
Much more *Triumphant* than
Thy self to be
Haile! Thou *Sagacious & Advent'rous Soul!*
Haile, *Amazon!* Created to Controll
Weak

Weak Nature's Foes, & t'take her part,
The King of Terrours, Thou, ('till the Com-
Irrevocable came to Stay thy Hand,) (mand
Didst oft *Repel*, by thy *Choice Art*:
By *High Decree*,
Long didst thou stand
An Atlas, in *Heav'n's Hand*
To th' *World* to be.
All Hal'lujahs to His bounteous *Care*,
That such a *Peerless* Consort did Prepare
For HIM, whom *Sacred Things* with held
From *Secu'ars*; Who was to *Gospellize*,
And *Preach Redemption* to *GODS Enemys*
Beyound all *Memory*, Rebell'd:
For *his sake*, sure,
Thine *Aged Life*
It did with *Death* in Strife
So long endure.
Heav'n's Richest Spices, Choicest Graces were
[*Queen Esther* like,] allotted to *Thy Share*,
For to *Prepare* Thee for thy KING:
Thee, to *Fay Table*, for *Full Recompence*,
With Interest, for all thy Vast *Expense*,
Angels, on Wings of Grace, strait, bring:
As *Phatiel*,
Thy CONSORT Dear
Mourning, Thee follow'th near,
To bid FAREWEL.

J. D.

To the Blessed MEMORY of the *Venerable*

Mr. JOHN ELIOT,

TEACHER to the Church of CHRIST in *Roxbury*, and a PROPAGATOR of the Gospel to the *Indians* in *N-England*. Who rested from his Labours, *May*, 20. *Anno Dom.* 1690. *Ætatis Suæ.* 86.

SHall ELIOT slip away? & not his *Sons*
Spy & Regret it, with Athletick Groans?
None Cry *Alarm*, when *Horse* & *Charists* taken?
None *Feel*, when *Israel's weal's Foundation's* shaken?
Lately, a stately Stone pluckt out; none 'spy it?
Nor run to stop the woful Breach made by it?
Where's sweet Tongue'd *David*, sad Song'd *Jeremiah*,
Jeremiah than to 'wail, to Elegize *Josiah*?
Where's matchless *Moses's* Muse? Had I his Staff,
I'd *find* one *Grave*, and 'Grave one Epitaph.
English and *Indian* Work, he did so well,
Define we cannot, which did which excell
Pagans, *This Paul* converts; *Peter* doth use
His Talents chiefly to confirm the *Jews*.
Paul to *Barbarians*, owns Himself a Debtor;
Our *John* a brave Divine, T'Himself, no better
Dares supererrogate, in the vast Cost
And Pains, expended to Reduce the lost.
A brave Divine, said I? I had not mist,
Sure, had I Stil'd Him an Evangelist.

To

To Trace their *Pagan Genealogies*
Was not his Task, yet would his curious Eyes
Maugre oblivions Duſt, 'venture to ſcan
At leaſt by gueſs, Theſe hideous *Wrecks* of Man:
And thought, he trackt, to *Paleſtina's* Strand:
How e're; He was reſolv'd, to th' Holy Land
Them *to reduce*, [might *Heav'n* a *Moſes make* him]
Nor did their barb'rous *Heatheniſm* ſhake him.

Th' *Eternal Mind in Mortal Airs*, nev'r blew
Unformed Blaſt; His Sov'reign Shalms yet flew
On *Syriac* Wings; His Gentleneſs equips
His Sacred Chariot with *Chaldean* Chips:
Three Other, His own *Mother-Tongue* beſide,
Upon His Paſcal *Croſs*, He Sanctify'd.

His *Tharſian-bred Apoſtle* don't refuſe
To ſharp his Tools with *Philiſtines*, to uſe
Greek Poets, cited to the Sacred Bar,
T' wait on *Effata's* more *Oracular*.
Like *Hercules* toils ELIOT, leſt that He
Should to *Barbarians*, a *Barbarian* be.

Since *Babel's* Trait'rous *Tower* was Thunder-
By *Heav'ns* Inraged Ire, & fell, & ſplit (ſmit,
One Tongue into a *Thouſand Shivers*, none
Can tell the Wounds, which this *one Wo* alone,
Hath *more than ſcarr'd the World with; next th' Ex-*
At firſt *from Paradiſe*, & th' *next Convulſion* (*pulſion*
In Grandſire *Japheth's* Time, no Storm before,
The Univerſal *World* e're delug'd more:
But now, thro' matchleſs Grace, to *Eliot* 's given
The *Key* t'expel what lockt men out of *Heaven*.

His

His *Tongue* sails right, with *Indian* Tempest tost;
Puts in for *Peter's* Plea, at *Pentecost*.
The *Ambassadour* unto Them dares prefers
Offers of CHRIST, without *Interpreter*.
Th' Incarnate *Furys*, straitway from the *Pit*
Of *Darkness* worse than *Egypts*, Rise, & Spit
On all their *Dæmons*, whilst their Breast & Brow
They to the LORD, & to His *Baptist* vow.
One Testament *Seventy Interpreters*
Translate to *Greek*, *Antiquity* avers;
Both Testaments, yet ELIOT alone
Converts into the *Indian* Tongue & Tone;
Abel, tho' dead, yet speaks, in one Tongue more;
Jay's, *Apollo's Eloquence*, before,
Ne're Rode in such a *Chariot*: *Luke* Physician,
'Tho' skill'd in Pulse,) would scarce tell the Condition
Of His own *Gospel*: *Paul*, with his much Learning
Would here be Posed: ....
For 'though to *many Regions* He did pass,
Yet no *West-Indian Antiquary* was.
Sir *Thomas Eliot* was Great *Brittains* Glory:
Our Saint shall have a *Chronicle* in Ages Story:
Great XAVIER brings the *Crucifix & Libe'*,
To *Indian* Souls, of *Masses*; Ours, the Bible.
Sanctius, for this, owns Him a Tutelary:
Calls on him & him joyns with GOD & Mary:
Eliot before such curled *Adoration*,
Would chuse much rather, an *Annihilation*.
Yet made His Works before mens Eyes to shine,
That they might Glorifie the Name Divine,

The *Indian-Work* lay greatly on his Heart;
Until the *Laſt*, when *He* and *That* muſt part.
They parted not without moſt ſolemn *Bleſſing*,
While *Clouds* thereon were to his Soul *Diſtreſſing*.
He dyes; His Work, when Time Dyes ſhall (ſurvive;
'Tho' Dead, yet ſpeaks, that th' *Indian* Work (may Live,
And to's **Succeſſors** doth good Counſel give.
'Addreſs (I pray) our *Senate* for good *Orders*,
'To *Civilize* the *Heathen* in our Borders.
'*Vertue* muſt turn into *Neceſſity*;
'Or this brave Work, will in its Urn ſtill lye.
''Till *Agriculture*, and *Cohabitation*,
'Come under full *Conſtraint* and *Regulation*,
'Much you would do, you'l find *Impracticable*,
'And much you do will prove *Unprofitable*.
'In common Lands that lie unfenc'd you know
'The Husbandman, in vain doth plow & ſow:
'We hope in vain, the Plant of *Grace* ſhall thrive
'In Forreſts, where *Civility* can't Live.
'In *Engliſh Towns*, when they their Months do ſpend,
'Make Them, *Gods Worſhip* with *us*, to attend.
''Whilſt I us'd (as you muſt) *ſharp Diſcipline*,
'The *ſaving Gains were Theirs*, the *Pains were mine*.
'Their *Tender Sons* to Sacred Learnings Throne
'None can advance, but ſuch *Divines* alone,
'As are moſt Expert in their Dialect,
'If Teaching in their *own Tongue* we reſpect:

'Such

'Such Youths, (if GOD vouchsafe to Sanctify
'Their studious minds) the *sacred Oars* may Ply,
'Each Sabbath too, through Starry Arches bring,
'*Their Common Homage* to our Mighty King.
'Look well to the *Uprising Nursery*:
'You know full *well*, none *more* for *Schools* than I
'To drown their Woes, some drown their
Wits, and All
'Their Common Grace: *Correct* that Fault you
'If you be *Instant*, only out of Season, (shall.
'Your Hope soars out of sight of all my Reason,
'If you expect, (while Lords Days hold their
Station)
'To Lecture them, on Week-Days, to Salvation.
impossible to make a Purse,
'Invite a *Lecturer*, in *Turns*, to Nurse
'Your *English Flocks*, That those may have
good Dressing
'That have most need, upon *the Day of Blessing*?
'Their *Indian Teachers* are but *Weak*; I Wiss;
'Their Preaching, by their Hearers, slighted is:
'Take then *this Way*, to readvance the Standard
Of Holiness, by late backslidings Slander'd.
'Let fire-hot Zeal, boile in your thirsty Veins,
'To save poor Cainists from Eternal Pains
'Our *Antient Heroes*, with their *English Prayers*
'Did *edify* Their Souls; yet then, such Ayres
'Were *Unintelligible*, more by far,
'Than now adays, (since long *Converse*) they are
'Call many *English Suppliants*: Let them Kneel,
With *Them* & for *Them*; for their saving Weale.

'Joyn hand in hand: Help up the Weak, Heav'ns
'*Salvation*, serves in pay of *Joyned Prayers*. (Stairs:
'The Friends of *Christ*, & *Souls*, Let none be mute
'In *any Tongue*, that can GODS Throne salute:
'FAST with and for **Them** also twice a Year,
'Twill shew, and bring their *Resurrection* near.
'May GOD in Heav'n, & may poor Heathens see
'That much affected, & concern'd All be:
'**Christs** Intercessions may they have rebound,
'Echo'd *from* hence, 'Twill to *their Weal* redound
'(Grand Usurer) I, nev'r gave Heav'n a Mite
'But gain'd, & gather'd, Thousand Millions by't
'Never Regret (*Brave Hearts!*) your vast *Ex-*
'Of Time & Pains: Mark well the Difference (*pence*
'Twixt Indian *Traders* & their *Teachers* made;
'What *Blessings* These, what *Blastings* Those *In-*
'Those often *are annoy'd with mischiefs*, whiles (*vade*
'*These* doe enjoy most sweet *Cœlestial smiles*.

His *Counsels*, we have done with; And return,
To close the Ashes of his Sacred *Urn*.
When Pious *Grandsir* lately came to visit
This *Saint*, then at *Heav'n's Gate*, And said, *How is*
Such was his sense, he sagely made reply, (*it?*
I am Afraid: But not afraid to Dy:
Sir! *Thankfull Joy*, My Motto is, (Quoth He)
Unto Another; And I Joy to see
What *Lights* **Christ** sets in's *Churches*, & that still
GOD hath His *Folk*, that doe His *Temples* fill.
How solemnly He *Blest* 'em, some can tell;
Like *Paul*; Begging, mean while; their *Pray'rs*
as well: And

And may they *Blessed* be! May they inherit,
A Double Portion of Elijah's *Spirit*.
On Golden *Letters* of *His Name* I mused;
JOHN, distill'd Pony; ELIOT, Toile *produced*
Pains bring in gains; for sweets, he sweats: thus fraught
With richest Lading, To His Port, *He's brought.*
This Vessel yet of Honour, had not been
So soon seen under Saile, Had not our Sin
Deserved & Provoked such a sign
Of *Woe* descending from the Wrath Divine.
This blurs the *Trophys* of our New *Elections*,
With Interlinements of sad *Interjections*.
Indians! Your Hearts are Mu ble, if Distress
Seize you not, for Unprofitableness.
Fear you not Wrath *poor* Souls! will *you not grieve*
Th' *Ambassador of Peace* has tak'n his Leave.
He Lov'd your *Nation* dearly; did He not?
(Adding *your Language* to the *Polyglott*;)
In ways unparellel'd, his strange Compassion
Drew Soul & Substance out, for your Salvation.
Heav'ns Fiery Balls, Flames, Smoke & Thundring Shot
And Bloody *Drops*, (late Prodigies) are not
More signal than this Death, at such a season.
Such was *Methuselah's*: and we have Reason,
May we have Grace, t' repent the Provocation,
With speed, that crys aloud for Desolation.
Yet Muse! Don't overgroan: *thy Fathers* Glee
In's reimbraced Colleague should with Thee
Advance new *Sonnets* to His *Jubilee*
Indulcify'd, sweet ELIOT by Thee. J. D.

FINIS.